

which had no intention of admitting the divine right of presbyteries, the system never took deep root, and in London, at least, there appears to be no evidence of any exercise of jurisdiction by elders or *classes*. In parts of Lancashire, on the other hand, it seems to have been actively at work, down, at any rate, to 1649. The change in the political situation, in particular the triumph of the army, prevented it, Mr. Shaw thinks, from functioning longer.⁵⁹

¹¹ Discipline ^{>f} included all questions of moral conduct, and of these, in an age when a great mass of economic relations were not the almost automatic reactions of an impersonal mechanism, but a matter of human kindness or meanness between neighbours in village or borough, economic conduct was naturally part. Calvin and Beza, perpetuating with a new intensity the medieval idea of a Church-civilization, had sought to make Geneva a pattern, not only of doctrinal purity, but of social righteousness and commercial morality. Those who had drunk from their spring continued, in even less promising environments, the same tradition. Bucer, who wrote when something more fundamental than a politician's reformation seemed possible to enthusiasts with their eyes on Geneva, had urged the reconstruction of every side of the economic life of a society which was to be Church and State

in one/
English Puritanism, while accepting after
some hesita-
tion Calvin's much qualified condonation of
moderate
interest, did not intend in other respects to
countenance
a laxity welcome only to worldlings.
Knewstub
appealed to the teaching of " that worthy
instrument
of God, Mr, Calvin/" to prove that the
habitual usurer
ought to be " thrust out of the society of
men." Smith
embroidered the same theme* Baro, whose
Puritanism
lost him his professorship, denounced the
"
usual
practice amongst rich men, and some of
the greater
sort, who by lending, or by giving out their
money to
usury, are wont to snare and oppress the
poor and